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S E R M O N

PREACH'D in the
Cathedral Church of St. Paul;

AT THE
F U N E R A L
O F

Mr. THO. BENNET,

August 30. 1706.



I COR. XV. ver. 19.

*If in this Life only we have Hope in Christ, we
are of all Men most miserable.*

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SUCH Discourses, on such mournful Occasions as these, were instituted, not so much in the Honour of the Dead, as for the Use of the Living: that Opportunity may be taken from hence to excite in Persons, attending on these Solemnities, a due Sense of the Uncertainty and Vanity of all earthly Satisfaction; to imprint upon their Minds, by proper Arguments and Reflections, a lively Persuasion of the Certainty of a future State, and an earnest desire of fitting and preparing themselves for it.

There is no Season, to which such Thoughts as these are more suitable; nor any, wherein Men are likely to be more affected with them; and therefore I have chosen (not unfitly, I hope) to explain to you at present, that great Argument for a Future State, which St. Paul hath couch'd, in the Words I have read to you; *If in this Life only we have hope in Christ, we are of all Men most miserable*: that is, If all the Benefits we expect from the Christian Institution, were confin'd within the Bounds of this present Life, and we had no hopes of a better State after this, of a great and lasting Reward in a Life to come; We Christians should be the most abandon'd and wretched of Creatures: All other Sorts and Sects of Men would evidently have the Advantage of us, and a much surer Title to Happiness than We.

This Concession the Apostle openly makes, and from hence he would be understood to infer (tho' the Inference be not express'd) That therefore there must needs be another State to make up the Inequalities of this, and to salve all irregular Appearances; since it is impossible to conceive that a Just and Good God should suffer the justest and best of Men (such as the best Christians certainly are) to be oftentimes the most miserable.

If St. Paul found it necessary earnestly to press this Argument on the *Corinthians*, soon after he had planted the Gospel among them, and confirm'd it by Miracles; it cannot but be highly requisite for us, who live at such a Distance from that Age of Miracles,

Miracles, to support and enliven our Faith, by dwelling often on the same Considerations: and this Argument, therefore, I shall endeavour to open, and apply in the following Discourse, wherein,

I. *First*, I shall shew the undoubted Truth of the *Apostle's Concession*; and from thence shall establish, in the

II. *Second* place, the Truth also of *that Conclusion*, which he builds upon it.

III. After which I shall suggest to you some *Rules* and *Directions*, which, if duly pursu'd, will enable you to live like those, who *have their hopes in another Life*; like Men who look upon themselves, as being only on their Passage through this State, but as belonging properly to that which is to come; on which, therefore, their Eye, their Aim, and their Hopes, are altogether fix'd and employ'd.

IV. And these general Reflections shall be follow'd (as they will naturally be follow'd) by a just and faithful Account of that Valuable Person, whose Remains now lie before us.

I. As to the *Concession of the Apostle*, I shall urge it somewhat farther than the Letter of the Text will carry us; proving to you, under two different Heads, That, were there no Life after this, 1st, Men would really be more miserable than Beasts; and 2^{ly}, the best Men would be often the most miserable: I mean, as far as Happiness or Misery are to be measur'd from pleasing or painful Sensations: and, supposing the present to be the Only Life we are to lead, I see not but that This might be esteem'd the true measure of them.

First, Were there no Life after this, Men would be more miserable than Beasts: for, in this Life, it is plain that Beasts have, in many respects, the Advantage of them; inasmuch as they enjoy greater Sensual Pleasures, and feel fewer Corporal Pains, and are utter strangers to all those anxious and tormenting Thoughts which perpetually haunt and disquiet Mankind.

The Pleasures of Sense are probably relish'd by Beasts in a more exquisite degree, than they are by Men; for they taste them sincere and pure always, without mixture, or alloy, without being distracted in the pursuit, or disquieted in the use of them.

They follow Nature, in their Desires and Fruitions, carrying them no farther than she directs, and leaving off at the Point, at which Excess would grow troublesome and hazardous; so that their Appetite is not destroy'd, or dull'd, by be-

ing gratify'd, but returns always fresh and vigorous to its Object. Hence their Organs are generally better disposed than ours, for receiving grateful Impressions from sensible Objects; being less liable to be vitiated by Diseases, and other Bodily Accidents, which disorder our Frame, and extremely lessen the Complacency we have in all the good things of Life that surround us. Nor are the Pleasures, which the Brutal part of the Creation enjoy, subject to be lessen'd any ways by the Uneasiness which arises from Fancy and Opinion. They have not the Art of growing miserable, upon a View of the Happiness of others; it being the peculiar Privilege of thinking Beings, when they are otherwise sufficiently bless'd, to create Trouble to themselves, by needless Comparisons.

They are under no Check from Reason and Reflection, which by representing perpetually to the mind of Man the meanness of all sensual Gratifications, do, in great measure, blunt the edge of his keenest Desires, and pall all his Enjoyments. They are not aware of a superior Good, or of any higher End to which they might be ordain'd. They feel no inward Reproaches for transgressing the Bounds of their Duty; and Laws of their Nature. They have no uneasy Presages of a future Reckoning, wherein the Pleasures they now taste, must be accounted for; and may, perhaps, be outweigh'd by the Pains, which shall then lay hold of them. None of their Satisfactions are impair'd by the fear of losing them, by that dread of Death which hangs over the meer natural Man, and, like the Hand-writing on the Wall, damps all his Mirth and Jollity; and by which he is, as the Apostle speaks, *all his Life-time subject unto Bondage*, Hebr. ii. 15. that is, a mean dejected slavish State of Mind. In a word, They have no concern for what is past, no uneasy Expectations of what is to come, but are ever ty'd down to the present moment, and the present Enjoyment, and in that they are vigorously and totally employ'd. In these respects it may be truly affirm'd, *That if we had Hope in this Life only, Men would be really more miserable than Beasts*; and, on the same Account,

Secondly, The best Men would be often the most miserable. For their Principles give them not leave to taste freely of the Pleasures of Life, as other Mens do, and expose them more to the Troubles and Danger of it.

The Principles of good Men give them not leave to taste so freely of the Pleasures of Life, as other Mens do: for their great prevailing Principle is, to sit as loose from those Pleasures, and
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be as moderate in the use of them as they can; in order to maintain the Empire of the Mind over the Body, and keep the Appetites of the One in due Subjection, to the Reasoning Powers of the Other. No small part of Virtue consists in abstaining from that, wherein sensual Men place their Felicity, in *mortifying the Deeds of the Body, and making no Provision for the Flesh to fulfil the Lusts thereof, Matth. 13. 14.* A truly good Man thinks himself oblig'd, not only to forbear those Gratifications, which are forbidden by the Rules of Reason and Religion, but even to restrain himself in unforbidden Instances, when, by allowing himself in what is innocent, he would either run the Risque of being farther betray'd into what is not so, or would breed matter of Offence to his weak and misjudging Neighbour. He lives not for himself alone, but hath a regard in all his Actions to the great Community wherein he is inclos'd; and gives the Reins therefore to his Appetites, no farther than the indulging them is consistent with the general Good and Happiness of Society.

He is so far from grasping at all the Advantages and Satisfaction of this World, which are possible to be attain'd by him, that he thinks the bounding of his Desires, and Designs within the Line, which his Birth and Fortune have mark'd out, to be a great and indispensable Duty: He hath *learnt in whatsoever State he is, therewith to be content, (Phil. 6. 11.)* and doth not therefore eagerly aspire after an higher Condition of Life, is not over-solicitous to procure to himself a larger Sphere of Enjoyment.

From these, and many other Considerations (which I need not mention) it is manifest, That the best of Men do generally enjoy least of the Pleasures and Satisfaction of Life: It is as manifest, that they are most exposed to the Troubles and Dangers of it. They are determin'd to live up to the holy Rule, by which they have oblig'd themselves to walk, whatever may be the Consequences of it; tho' sore Evils and great Temporal Inconveniences should sometimes attend the Discharge of their Duty. The Hypocrite hath the Art of bending his Principles, and practices always to whatever is for his Convenience, and of falling in with the Fashion of a Corrupt and Wicked World: but the truly upright Man, is unflexible in his Uprightness, and unalterable in his Purposes: Nothing can make him remiss in the Practice of his Duty; no prospect of Interest can allure him, no Fear of Danger can dismay him.

It will be his Lot often, to look singular, in Loose and Licentious Times, and to become a By-word and a Reproach on that account among the Men of Wit and Pleasure. *He is not for our turn* (will they say, as their Words are represented in the Book of *Wisdom*) [*Wisd.* 2. 12, 14, 15.] *He is clean contrary to our Doings ; he was made to reprove our Thoughts ; he is grievous unto us, even to behold ; for his Life is not like other Mens, his Ways are of another Fashion.* And these ill Thoughts once entertain'd, will (we may be sure) as occasion offers, be follow'd by worse Usage.

Some Christian Virtues (for instance, Humility and Meekness) do, as it were, invite Injuries : For it is an Encouragement to Base and Insolent Minds to outrage Men, when they have Hopes of doing it without a Return. If it be a Man's known Principle to depart from his Right in a small matter, rather than break Christian Peace ; ill Men will be tempted to make illegal and unjust Inroachments upon him. He who resolves to walk by the Gospel-Rule of Forbearing all Attempts, all Desire of Revenge, will probably have Opportunities every now and then given him to exercise his forgiving Temper.

Thus good and pious Persons are, by the Nature and Tendency of their Principles, more exposed to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleasures and Advantages of it, than other less Consentious Men are : And on both these Accounts, what the Apostle lays down in the Text, is evidently and experimentally true, *That if in this Life only they had Hope, they were of all Men most miserable.*

II. From which Concession, which he thus openly makes, he would be understood (as I told you) to infer, though the Inference is not express'd, that there must, therefore, necessarily be another State, to make up the Inequalities of this, and to salve all irregular Appearances. For if GOD be infinitely Holy, and Pure, and Just, and Good ; he must needs take Delight in those of his Creatures that resemble Him most in these Perfections : He cannot but love Virtue, where-ever it is, and reward it, and annex Happiness always to the Exercise of it. And yet this is so far from being the Case, that the contrary often happens in this Life ; where even the greatest Saints are sometimes made the most remarkable Instances of Suffering. We may therefore surely conclude, That there must be a Future State, wherein this Reward shall be bestowed, and this Love of GOD to good Men made to appear, and the Eternal
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and Inseparable Connexion between Vertue and Happiness manifested, in the sight of Angels and Men. It cannot consist with the Divine Attributes, That the impious Man's Joys should, upon the whole, exceed those of the Upright; or that the Beasts of the Field, which serve him not, and know him not, should yet enjoy a more entire and perfect Happiness than the Lord of this lower Creation, Man himself, made in God's own Image, to acknowledge and adore him: and therefore, as certainly as God is, a time there will and must be, when all these unequal Distributions of Good and Evil shall be set right, and the Wisdom and Reasonableness of all his Transactions with all his Creatures be made as clear as the Noon Day.

And this, before that Revelation had enlighten'd the World; was the very best Argument for a future State, which Mankind had to rest upon. Their Philosophical Reasonings, drawn from the nature of the Soul, and from the Instincts and Presages of Immortality implanted in it, were not sufficiently clear and conclusive. The only sure Foundation of Hope, which the wisest and most thoughtful Men amongst the Heathen pretended in this Case to have, was, from the Consideration suggested in the Text: and from thence some of them reason'd without Doubt, or Hesitancy; and liv'd, and died in such a manner, as to shew that they believ'd their own Reasonings.

It may suffice, thus far to have enlarg'd on that great Argument for a *Future State*, which is urg'd by St. Paul in the words before us: "*If in this Life only we had Hope, Men would really be more miserable than Beasts; and the best of Men oftentimes the most miserable.*" But it is impossible to imagine, that a God of infinite Wisdom and Goodness should distribute Happiness and Misery, so unequally and absurdly. It remains, therefore, that good Men have a well-grounded Hope in another Life, and are as certain of a future Recompence, as they are of the Being and Attributes of God.

III. The best use I can make of this Comfortable Truth, thus explain'd, is, To exhort you from thence to live like those who have their Hope in another Life; like Men who look upon themselves as being upon their Passage only through this present World, but as belonging properly to that which is to come. And thus we may be said to live, if we observe the following plain Rules and Directions; which are not the less useful, because they are plain ones. Several of them will give a natural Occasion to those, who knew the deceas'd Person, of anticipating

rating his Character in their Thoughts : for he did really in good measure (and with due Allowances made for Humane Frailties) govern himself by them ; and I may, for that reason, I hope, be suffer'd to insist the more freely upon them.

Now, to live like those that have their Hope in another Life, implies,

First, That we indulge our selves in the Gratifications of this present Life very sparingly ; that we keep under our Appetites, and do not let them loose into the Enjoyments of Sense ; but so use the good things of this World, as not abusing them ; so take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments. *Brethren* (says St. Peter) *I beseech you, as Pilgrims, abstain from fleshly Lusts,* (1 Pet. 2. 11.) They, who pass thro' a foreign Country towards their Native Home, do not usually give up themselves to an eager pursuit of the Pleasures of the Place ; ought not to dwell long upon them, and with greediness ; but make use of them only for their Refreshment on the way, and so as not to be diverted from pursuing their Journey.

A good Christian must partake of those grateful Repasts of Sense which he meets with here below, in like manner as the *Jews* did their Passover, *with their Loins girded, their shoes on their feet, and their staff in their hand, eating it in haste.* Exod. 12. 11. that is, he must be always in a Travelling Posture, and so taste sensual Pleasures, as one that is about to leave them, and desires to be stopp'd as little as he can by them in his way towards the great End of his Hopes, the Salvation of his Soul. And to this Custom of the *Jews* St. Peter, in his Exhortation to Sobriety and Temperance, may be supposed to allude, *Wherefore* (says he) *gird up the Loins of your Minds, and be ye sober,* 1 Pet. 1. 13.

Indeed, it is impossible for a Man to have a lively Hope in another Life, and yet be deeply immers'd in the Enjoyments of This ; inasmuch as the Happiness of our *Future State* so far exceeds all that we can propose to our selves at present, both in degree and duration, that to one, firmly perswaded of the Reality of that Happiness, and earnestly desirous of obtaining it, all earthly Satisfaction must needs look little, and grow flat and unsavory : especially when by Experience he finds, that too free a participation of These indisposes him extremely for Those ; for all the Duties that are necessary to be perform'd, and all the good Qualities that are necessarily to be attain'd, in order
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to arrive at them : He perceives plainly that his Appetite to Spiritual Things abates, in proportion as his sensual Appetite is indulg'd and encourag'd, and that Carnal Desires kill, not only the Desire, but even the Power of tasting purer Delights; and on both these accounts, therefore, flies too deep a draught of all Earthly Enjoyments : *Having this Hope in him, he purifieth himself, even as he (i. e. even as the Author and Revealer of this Hope) is pure, 1 John. 3. 3.* A

Second Instance, wherein we may be said to live like those who have their Hope in another Life, is, if we bear the Uneasinesses that befall us here with Constancy and Patience; as knowing, that tho' our Passage through this World should be rough and troublesome, yet the Trouble will be but short, and the Rest and Contentment, we shall find at the End, will be an ample Recompence for all the little Inconveniences we meet with in our way towards it. We must not expect that our Journey through the several Stages of this Life should be all smooth and even; or that we should perform it wholly without Disasters, Ill-accidents, and Hindrances. While we live in this World, where good and bad Men are blended together, and where there is also a mixture of Good and Evil wisely distributed by God, to serve the Ends of his Providence; we must expect to be molested by the One, as well as benefitted by the Other. 'Tis our present Lot and Condition, to be subject to such Casualties, which, therefore, as they ought not to surprize us, so much less should they deject us: nor can they, if we look forward, and entertain our selves with the Prospect of that Happiness to which we are hastning; and at which when we arrive, even the Remembrance of the Difficulties, we now undergo, will contribute to enhaunce the Pleasure. Indeed, while we are in the Flesh, we cannot be utterly insensible of the Afflictions that befall us: what is in it self harsh and ingrateful, must needs make harsh and ingrateful Impressions upon us. And therefore, to pretend to be perfectly easie under any great Calamity of Life, must be the Effect either of Hypocrisie or Stupidity. However, tho' it be not in our power to make an Affliction no Affliction; yet it is certainly in our power to take off the Edge, and lessen the Weight of it, by a full and steady View of those Divine Joys, that are prepar'd for us in another State, which shall shortly begin, and never end: We may say and think with St. Paul; *I reckon that the Sufferings of this present Life are not worthy to be compar'd with the Glory that shall be revealed, Rom. 7. 18.* And

And thus saying and thinking, we may bear the heaviest Load that can be laid upon us with Contentedness at least, if not with Chearfulness. A

Third Instance of living like those who have their Hope in another Life, is, if we always take the account of a *Future State* into our Schemes and Reasonings about the Concerns of this World: and form our Judgments about the worth and emptiness of things here, according as they are or are not of use, in relation to what is to come after.

He who sojourns in a foreign Country, refers what he sees and hears Abroad, to the State of things at Home; with that view he makes all his Reflections and Enquiries; and by that measure he judges of every thing which befalls himself or others in his Travels. This Pattern should be our Guide, in our present state of Pilgrimage; wherein we often misinterpret the Events of Providence, and make a wrong use of them, by attending to the Maxims of this Life only; and so thinking of the World, which we are now in, and of the Affairs of it, as if both *That, and They, and We* had no manner of Relation to another: whereas, in truth, what we see is in order only to what we do not see; and both *these States* therefore must be join'd and consider'd together, if we intend to reflect wisely and justly on present Appearances; for as *no Man knoweth Love or Hatred,* (Eccles. 9. 1.) so neither can he discern Good or Evil, purely by what is before him.

We perhaps, when we see Vice remarkably Prosperous, and Virtue in deep Distress; when a Man, who is good and does good to Mankind, happens to be cut off in the Vigour of his Strength, and in the midst of his innocent Enjoyments; whilst *the Wicked grow old, yea are mighty in Power,* (Job. 21. 7.) and *come to their Grave in a full Age, like as a shock of Corn cometh in, in his Season,* (ver. 25.) We, I say, in such Cases, are ready to cry out of an unequal Management, and to blame the Divine Administration: whereas, if we consider'd that there is another *State after this*, wherein all these seeming Irregularities may be easily set right; and that, in the mean time, they are of use to distinguish the Sound from the False Believer, to exercise the Faith of good Men, and by that means entitle them to a greater Reward; This one Consideration would make all our Murmurs cease, all those fancy'd Difficulties vanish.

Many other Instances, like these, there are, wherein (I say) we shall never be able to give our selves a satisfactory Account of

of the Divine Conduct, as it appears to us at present, without drawing our Arguments and Reflections from a *Future State*, and forming such a Scheme of Things, as shall at once take in both Time and Eternity! We may, in the

Fourth place, be said to live like those that place their Hope in another World; when we have in a great measure conquer'd our dread of Death, and our unreasonable Love of Life, and are even prepar'd, and willing to be dissolv'd and to be with Christ, as soon as ever he thinks fit to call us. Till we have wrought our selves up into this degree of Christian Indifference, we are in Bondage; we cannot so well be said to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with *This*, for the sake of it. Not, that it is in the Power of Humane Nature, without extraordinary Degrees of Divine Grace, to look Death in the Face, unconcern'd; or to throw off Life with the same Ease as one doth a Garment, upon going to rest: These are Heroick heights of Virtue; attain'd but by few, and matter of strict Duty to none. However, it is possible for all of us to lessen our Natural Fears of this kind by religious Considerations; by a firm Belief of, and a frequent Meditation upon those Joys that shall be reveal'd, to raise our selves up into a Contempt of present Satisfactions, and into a Resolution of submitting our selves, if not joyfully, yet meekly, and calmly to the Sentence of Death, whenever it shall please God to inflict it upon us. This, I say, is a very practicable Degree of Christian Magnanimity and Courage; and it is both the Duty and the Interest of every good Christian to attain it. Which we shall be the better enabled to do, if, in the

Fifth and last Place, we make a proper use of such Opportunities as these, and of all other Seasons of serious Reflection, which are afforded us, in order to fix in our Minds a lively and vigorous Sense of the things of another World. They are under the disadvantage of being distant; and therefore operate but faintly upon us. To remedy this Inconvenience, we must frequently revolve within our selves their Certainty, and great Importance, so as to bring them near, and make them familiar to us; till they become a constant and ready Principle of Action, which we can have recourse to upon all Occasions. If we really live under the Hope of future Happiness, we shall be apt to taste it by way of Anticipation and fore-thought; an Image of it will meet our Minds often, and stay for some time there, as all pleasing Expectations do, and that, in proportion to the Pleasure
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we take in them. I appeal to you, if it be not so in your Temporal Affairs. Hath any of you a great Interest at stake in a far distant part of the World? hath he ventur'd a good share of his Fortune thither? and may reasonably hope for a vast and exceeding Return? his Thoughts will be often employ'd on this Subject: and, the nearer the time of his expectation approacheth, the more will he think of it: for, *where this Treasure is, there will his Heart also most certainly be,* (Luke 12. 34.) Now, our Spiritual Interests, and the great Concernments of a Future State would, doubtless, recurr as often to our Minds, and affect them as deeply, if we were but as much in earnest in our pursuit of them: and therefore we may take it for granted, that we are not so dispos'd as we ought to be towards them, if we can forget them for any long time, or reflect on them with Indifference and Coldness. That this may not be the case, it will, I say, be necessary for us to take set times of meditating on what is future, and of making it by that means, as it were, present to us: It must be our solemn Business and Endeavour, at fit Seasons, to turn the stream of our Thoughts from Earthly towards Divine Objects; to retire from the hurry and noise of this World, in order to entertain our selves with the Prospect of another.

This is the proper Use we are particularly to make of the present sad Solemnity; and thus, therefore, I have endeavour'd to employ it. Nor will it be unsuitable to that Design, if I close these Reflections with some Account, of the Person deceas'd, who really liv'd like one that had his Hope in another Life; a Life, which he hath now enter'd upon, having exchang'd Hope for Sight, Desire for Enjoyment.

IV. I know such Accounts are look'd upon as a Tribute, due to the Memory of those only who have mov'd in an high Sphere, and outshone the rest of the World by their Rank, as well as their Virtues. However, the Characters of Men plac'd in lower Stations of Life, tho' less usually insist'd upon, are yet more useful; as being imitable by greater Numbers, and not so liable to be suspected of Flattery, or Design. Several of this Auditory were, perhaps, entire Strangers to the Person, whose Death we now lament; and the greater part of you, who were not, had, for that reason, so just an esteem of him, that it will be unwelcome to you, I presume, to be put in mind of those good Qualities which you observ'd in him. And therefore I shall, in as few words as I can, comprize what twenty Years Experience hath enabled me justly to say of him.

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He was a serious sincere Christian ; of an *Innocent, Irreproachable, nay Exemplary Life* ; which was led, not only at a great distance from any foul *Vice*, but also in the even and uniform *Practice* of many *Virtues* ; such as were suitable to a Life of great Application and Business, such as became and adorn'd the *State* and *Profession* to which it pleas'd God to call him.

He highly valu'd, and heartily lov'd that Church wherein he was baptized and educated: of which he gave the best Proofs, by being a constant frequenter of its Worship, and, in the latter part of his Life, a never-failing monthly Communicant ; I add also, and by adhering steadily to its Interests ; two things, which ought never to be separated.

Nor was his Attendance on *Divine Offices* a matter of Formality and Custom, but of Conscience ; as appear'd by his compos'd and serious *Behaviour*, during the *Service*. It was such as shew'd him to be in earnest ; and truly affected with what he was doing. His Religion did not spend it self all in Publick ; the Private Duties of the Closet were equally his Care ; with these he began each Morning, and to these he repair'd, as often as he enter'd upon any Business of Consequence, (I speak knowingly ;) and his Family were every Evening summon'd by him to Common Devotions: and in these too his Regard to the Publick Service of the Church appear'd ; for they were express'd always in her Language.

Indeed, he was a very singular Instance of all those *Domestick Virtues* that relate to the good and discreet *Government* of a Family. He had a great natural *Prudence*, which *Experience* had much improv'd ; he was of a *sweet Temper*, and a mighty lover of *Regularity* and *Order* : and, by the happy mixture of these good Qualities, manag'd all his Affairs (particularly those within doors) with the utmost Exactness, and yet with as much Quiet and Ease to himself and others, as was possible.

Those about him grew insensibly Active and Industrious by his Example and Encouragement ; and he had such a gentle *Method* of reproving their Faults, that they were not so much afraid, as ashamed to repeat them. He took the surest way to be obey'd, by being lov'd and respected : for he was free from any of those rough, ungovernable Passions, which hurry Men on to say, and do very hard, or offensive things. He had indeed a certain Quickness of Apprehension, which inclin'd him a little to kindle into the first Motions of Anger : but this part of his Disposition he had so far conquer'd, that, for a long time

time before he died, no one, who had occasion to receive his Orders, did, I believe, ever hear an intemperate and harsh Word proceed from him; or see any thing in his Behaviour, that betray'd any misbecoming degree of inward Concern.

He took care to season the Minds of his Servants with Religious Instructions; and, for that end, did himself often read useful Discourses to them on the Lord's Day, of which he was always a very strict and solemn observer. And what they thus learn'd from him, in One way, they did not unlearn again, in Another: For he was a Man, not only sincerely Pious, but of the nicest Sobriety and Temperance, and remarkably punctual and just in all his Dealings with others. I see here many Authentick Witnesses of this particular Branch of his Character.

He abounded in all the truest signs of an affectionate Tenderness toward his Wife and Children; and yet did so prudently moderate and temper his Passions of this kind, as that none of them got the better of his Reason, or made him wanting in any of the other Offices of Life, which it behov'd, or became him to perform: He did also, in a very just and fitting manner, proportion his Respects to all others that were any way related to him, either by Blood or Affinity; and was very observant of some of them, even where he could not be determin'd by any Views of Interest, and had manifestly no other Obligations, but those of Duty and Decency to sway him.

In what manner he liv'd toward those who were of his Neighbourhood and Acquaintance, how obliging his Carriage was to them, what kind Offices he did, and was always ready to do them, I forbear particularly to say; not that I judge it a slight but because I take it to be a confess'd part of his Character, which even his Enemies (if there were any such) cannot but allow: for, however, in matters where his Judgment led him to oppose Men on a Publick Account, he would do it vigorously and heartily; yet the Opposition ended there, without souring his private Conversation, which was (to use the Words of a greater Writer) soft and easie, as his Principles were stubborn.

In a word, Whether we consider him as an Husband, a Parent, a Master, Relation, or Neighbour, his Character was, in all these respects, highly fit to be recommended to Men, and, I verily think, as compleat as any that ever fell under my Observation.

And all this Religion and Virtue sat easily, naturally, and gracefully upon him; without any of that Stiffness and Constraint,

strait, any of those forbidden Appearances, which sometimes disparage the Actions of Men sincerely pious, and hinder real Goodness from spreading his Interest far, and wide, into the Hearts of Beholders.

There was not the least Tang of religious (which is indeed the worst sort of) Affectation in any thing he said or did; nor any endeavour to recommend himself to others, by appearing to be even what he really was: He was rather faulty on the other side, being led by an Excess of Modesty, to conceal (as much as might be) some of his chief Virtues; which therefore were scarce known to any but those who very nearly observ'd him, though every day of his Life almost was a witness to the Practice of them.

I need not say, how perfect a Master he was of all the Business of that useful Profession wherein he had engag'd himself: You know it well; and the great Success his Endeavours met with, sufficiently proves it. Nor could the Event be well otherwise: for his natural Abilities were very good, and his Industry exceeding great, and the Evenness and Probity of his Temper not inferior to either of them. Besides, he had one peculiar Felicity (which carry'd in it some Resemblance of a great Christian Perfection) that he was entirely contented and pleased with his Lot, loving this Employment for its own sake (as he has often said) and so, as to be willing to spend the rest of his Life in it, though he were not to reap (if that could be supposed) any farther Advantages from it. Not but that the Powers of his Mind were equal to much greater Tasks; and therefore when, in his later Years, he was call'd up to some Publick Offices and Stations, he distinguish'd himself in all of them by his Penetration, and Dexterity in the Dispatch of that Business which belong'd to them, by a winning Behaviour, and some degree even of a smooth and popular Eloquence, which Nature gave him. But his own Inclinations were rather to confine himself to his own Business, and be serviceable to Religion and Learning, in the way to which God's Providence had seem'd more particularly to direct him, and in which it had so remarkably bless'd him.

When Riches flow'd in upon him, they made no change in his Mind, or manner of Living. This may be imputed to a secret desire of heaping up Wealth; but it was really owing to another Principle. He had a great Indifference to the Pleasure of Life, and an Aversion to the Poms of it; and therefore his Desires being no way increas'd by his Fortune, he had no occasion to enlarge the Scene of his Enjoyments. He

He was so far from over-valuing any of the Appendages of Life, that the thoughts even of Life it self did not seem to affect him. Of its loss he spake often, in full Health, with great Unconcern; and, when his late Distemper attack'd him (which from the beginning he judg'd Fatal) after the first Surprize of that sad Stroke was over, he submitted to it with great Meekness and Resignation, as became a good *Man*, and a good *Christian*.

Tho' he had a long Illness (considering the great Heat with which it rag'd) yet his Intervals of Sense being few and short, left but little room for the Offices of Devotion; at which he was the less concern'd, because (as he himself then said) he had not been wanting in those Duties, while he had Strength to perform them. Indeed, on the *LORD's* Day, which immediately preceded this Illness, he had receiv'd the *Sacrament*; and was therefore (we have reason to believe) *when the Master of the House* soon afterwards came, prepared and ready to receive him.

As the Blessings of *GOD* upon his honest Industry had been great, so he was not without Intentions of making suitable Returns to Him, in Acts of Mercy and Charity. Something of this Kind he has taken care of in his Will, drawn up at a Time while his Family was as Numerous as it is now, and his Circumstances not so Plentiful. One part of the Benefactions was worthy of him; being the Expression of a generous and grateful Mind towards the Persons who had most oblig'd him, and a pious regard to the place of his Education. More he would probably have done, had not the Disease, of which he died, seiz'd him with that violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have follow'd him: Let us imitate his Example, That when we also depart this Life, we may share his Heavenly Reward, and be as well spoken of by those who survive us.

Now to GOD the Father, the Son, and the Holy Ghost, be ascribed all Majesty, Might, and Glory, now, and for ever. Amen.

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F I N I S.